

1702.

A

SERMON

Preach'd before the

University of Cambridge,

At St. Mary's Church, on

COMMENCEMENT - SUNDAY

In the Afternoon, *June 30. 1700.*



St. JAMES

*To see then how that by Works a Man is justify'd, and
not by Faith only.*

By *Offspring Blackall*, D. D. Chaplain in
Ordinary to Her Majesty.

The Sixth Edition.

L O N D O N:

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St. JAMES II. 24.

To see then how that by Works a Man is justify'd, and not by Faith only.

IF it was an usual thing to take two Texts to a Sermon, I wou'd sub-join to the Words which I have now read to you, those in *Rom. 3. 28.* (or some other Text out of some of *St. Paul's* Epistles to the same purpose. *Therefore we conclude that a Man is justify'd by Faith;* and I wou'd read them both together, as the Theme or Subject whereon I intend to discourse at this time.

For this is indeed my present Design; not to handle these Words of *St. James* by themselves, that is, as laying down a Notion of Justification, to appearance, contrary to what *St. Paul* teaches in that other Text: But to shew that *St. Paul* and *St. James*, tho' they differ in Words and Expressions, do yet really both teach the same Doctrine; That neither doth *St. Paul* in excluding *Works* from having any thing to do in our *Justification*, mean to exclude such *Works* as *St. James* here declares to be necessary; neither on the other side doth *St. James*, in asserting the Necessity of Good *Works*, together with *Faith*, and as the effects of it, mean to attribute more to them than *St. Paul* does.

But before I proceed to shew how these two Apostles may, as I think, be fairly reconcil'd, it may not be amiss to premise this one thing, *viz.*

That if that Solution of this Difficulty, which I shall by and by propose, should not seem clear and satisfactory, and if we cou'd not think of any other way whereby these two Divine Writers, might, to our Apprehension, be reconciled together, and made to speak the same thing; it wou'd nevertheless in that case, be reasonable to stick to the Words of *St. James*, in their strict and most natural Signification, and to suppose that *St. Paul* is to be interpreted by *him*, rather than he by *St. Paul*; and consequently to take for granted, that the Doctrine which we are here taught in express Words by *St. James* (*viz.* that *Works* are necessary as well as *Faith*, to render us such as God will approve of and justify at the last Day) is undoubtedly true, altho' we cou'd not tell which way *St. Paul's* Words might be fairly interpreted in the same Sense. This I say appears reasonable upon several Accounts. As namely,

1. Because we have an express Testimony of Scripture, that in *St. Paul's* Writings there are some things hard to be understood, which they that are unlearned and unstable wrest --- to their own Destruction. [2 Pet. 3. 16.] And 'tis probable that those Places wherejn he treats concerning Justification by *Faith* only, may be reckon'd in that Number. And this *St. Augustin* says expressly, *viz.* That the chief Difficulty of all in *St. Paul's* Epistles, is his so much Commendation of that *Faith*, which he says does justify; by which ignorant Men understand nothing else but only an Assent of the Mind to the Truths of the Gospel, which indeed is the prime and most proper Notion

Notion of the Word *do thence infer, that a good Life is not necessary to justify and save a Man.*

And indeed if *St. Peter* had not made this Observation concerning the Obscurity of some of *St. Paul's* Writings, 'tis nevertheless no more than what every one that reads the Bible must needs observe; *viz.* that the *Epistles* of *St. Paul*, especially where he handles Controversy, are the hardest to be understood (except perhaps the Prophecies that are not yet accomplish'd,) of any part of the *New Testament*.

And on the other side, it is no less obvious to be observ'd, that the *Epistle* of *St. James*, and this Chapter of it in particular, is, to appearance very plain and clear; and that, both in the Conclusion which it lays down, *viz. that we are justify'd by Works, and not by Faith only*, and also in the Argument whereby this Conclusion is made good, from the 14th Verse of this Chapter to the end.

Now if the Case be thus, as it plainly seems to be, nothing can be more unreasonable than to interpret this Place of *St. James* by those of *St. Paul*, that is a plain Place by an obscure one; and on the other side, nothing can be fairer than when we meet with any crabbed or difficult Place in any Author, to see whether his meaning be not elsewhere express'd more clearly; and if it be, to conclude that the intricate Place hath the same meaning with the plain one, altho' we know not how well to reconcile the Words and Phrases thereof to it.

And this is the Case here: For tho' *St. Paul* and *St. James* were different Writers, yet the Author of both their *Epistles* was the same, *viz.* the Holy Spirit of God, by whose Inspiration they both wrote: Their Writings are consequently both of them Parts of that one everlasting Gospel, by which God will judge the World; and they do both of them contain (only in different Expressions) the Articles of the same Covenant between God and us. It is reasonable therefore in this Case, to observe the same Method that we do in other the like Cases, *viz.* to put such a Sense and Interpretation, on any difficult or ambiguous Passage that we meet with any where therein, as to make it agree to and consist with those other Passages in the same Book or Writing, which seem to be more plainly expressed, and of the meaning of which there can be less Dispute.

2. Another Reason why I think (if we could not easily reconcile *St. Paul* with *St. James*) we ought rather to embrace the Literal Sense of *St. James*, than that of *St. Paul*, and to conclude with him that good *Works* are necessary to our Justification and Salvation, as well as *Faith* is, because (as is observ'd by several of the Ancients) this *Epistle* of *St. James* (as likewise the first of *St. John*, the Second of *St. Peter*, and that of *St. Jude*) was written on purpose to rectifie the Mistakes that some had fallen into through their misunderstanding of some of *St. Paul's* Writings. [v. *Grot.* in *James* 2. 21.]

Now if this be so, we may reasonably conclude, that *St. James* designing this Discourse of his concerning *Faith* and *Works* as a Commentary upon, or an Explication of what *St. Paul* had written before upon the same Subject, was very careful to avoid all that Obscurity and Ambiguity of

Expression, which had occasion'd the Writings of *St. Paul* to be so grossly misunderstood, and wrested to such ill purposes, as *St. Peter* observes they had been by some ignorant and perverse Men; and consequently that *St. James* uses the Words *Faith* and *Works* in that Sense, which is most natural and obvious, in that Sense wherein Common Readers were most like to understand them: VVhereas *St. Paul's Epistles* (I mean those wherein he handles this same Subject) being written with another design, as I shall shew hereafter, it may well be supposed that he having in his writing them an Eye to his main design, (which was to shew the Necessity of embracing the Christian Faith, and the Obligation that lay upon *Christians* from the Ceremonial Law of *Moses*) was more careless in his other Expressions, as not fearing that any Person, instructed in the Christian Religion, wou'd ever so grossly misunderstand and pervert his VVords, as to think that he intended to give Encouragement to a lewd and dissolute Life.

But this, nevertheless, some did think at least they pleaded *St. Paul's* Authority for it, That if Men did but believe aright, it was no great matter how they liv'd. Against these therefore our Apostle *St. James* sets himself in this Chapter, and shews at large, that Christianity did not consist only in a true and orthodox *Faith*; that a bare Belief in Christ, or of the Truth of the Gospel, without bringing forth Fruits in our Life and Conversation, answerable to such a Belief, would be in no wise sufficient to justify or save us.

And that in writing this, he had an Eye to what *St. Paul* had written before upon the same Subject, is farther propable, because he makes use of that very Instance of *Abraham* to prove the Necessity of Good *Works*, together with *Faith*, which *St. Paul* had before brought against the *Jews*, to shew the sufficiency of *Faith* alone without *Works*, that is, without those Ceremonial Observances, which they would have press'd upon all other *Christians*, and which they laid more stress upon, and did put more Confidence in, than in the weightier Matters of the Law, Justice, Mercy and Fidelity.

This *Epistle* of *St. James* therefore being written after *St. Paul's Epistles*, and so, very probably, with a Design to explain them where they had been misunderstood; it is reasonable to take for granted, that what *St. James* here plainly asserts, touching the necessity of Good *Works*, together with *Faith*, is the Sense of *St. Paul*, altho' we cou'd not easily bring *St. Paul's* VVords to it; Especially if it be considered farther in the Third Place.

3. That tho' this *Epistle* of *St. James* had been never written; nay, tho' there had not been one plain Text in the whole Bible expressly asserting the Insufficiency of meer Belief, or of an empty fruitless *Faith*; yet we could not understand those Passages of *St. Paul*, wherein he so much magnifies *Faith*, decries *Works*, in any other Sense than what *St. James* here plainly teaches, without making those Passages in *St. Paul* to evacuate all the rest of the Bible, and to contradict the whole Design of the Gospel.

For there is never a Page, hardly a Verse in the whole Bible, wherein the Nature of that Covenant which God hath made with Mankind is spoken

spoken of, which doth not either in exprefs Words, or by plain Consequence contradict and disapprove that wild Notion of being saved only by a bare Belief, tho' we take no care to lead our Lives fuitable to our Belief.

Now this is the Method that we obferve in the Reading of other Books; we confider the Scope and Defign of the whole, and judge of the Senfe of particular Passages with Reference to that: And if there be any fingle Passage which we apprehend not the meaning of, or which, at the firft Reading, feems to have another Meaning than is agreeable to the Author's main Defign, we build nothing upon fuch a Passage, but wait a while to fee if the Author will not elfewhere explain himfelf: And if he does not, and if at laft we can't difcern how that Passage can, without fomewhat ftraining the Words, be reconcil'd with others; we conclude however, and take for granted, that the Author (if he appears to be a Perfon of Judgment) is confiftent with himfelf, and confequently that in that Passage, however the Words of it may found, he did not mean to thwart and contradict all the reft of his Book.

And this is the Cafe here; for the Defign of our Saviour's coming into the World was to make Men Holy; all that he did, and taught, and fuffer'd, had a tendency to effect this Defign, and his whole Gospel is in a manner made of Precepts, and Exhortations, and Encouragements to Godlinefs and Virtue, and of fevere Threatnings againft all manner of Sin, [Rom. i. 18.] *The Wrath of God is therein reveal'd from Heaven, againft all Ungodlinefs and Unrighteoufnefs of Men, who hold the Truth in Unrighteoufnefs*: thefe things are plain and undeniable; this is manifefly the Scope and Defign of the whole Bible. And therefore altho' fome few Passages in St. Paul's Writings fhould in their moft obvious meaning feem to imply the contrary to this; it wou'd be reasonable however, to believe and affert the indifpenfible Necessity of an Holy Life, together with an Orthodox Belief, rather than upon them alone to ground the Doctrine, which, if true, wou'd plainly evacuate all the reft of the Bible, and perfectly thwart and contradict the whole Defign of the Gospel.

And this I think a fure Ground for them to go upon, who have not leifure to ftudy the point, or who after all their ftudy, are not able clearly to difcern how thefe two *Apoftles* may be fairly reconciled in their feemingly contradictory Affertions; one faying, *That we are juftify'd by Faith*; and the other, *That we are juftify'd by Works, and not by Faith only*.

Which Difference neverthelefs I believe it is not fo hard a Matter to reconcile, as at the firft fight it may appear to be; the feeming Contrariety between them lying, as I fuppofe, only in their ufing, in different Sences, the Words *juftify*, *Faith*, and *Works*: Every one of which Words is capable of, and is very often in Scripture us'd in different Sences, For,

I. As to the Word *juftify*, not to trouble you with the Etymology of it, which is but an uncertain way of knowing the common Acceptation of a Word; nor yet with the Senfe which Heathen VVriters have us'd the Word in, from whence we cannot with certainty collect in what Senfe the

Sacred Writers do use it ; it may be sufficient to observe, That the most obvious and useful Signification thereof in Holy Scripture, is, to receive to Mercy, to absolve and acquit from former Transgressions. When God justifies a Man, it is by forgiving him his Trespases, and accepting, esteeming and rewarding him as a Righteous Person, altho' he is not really and strictly such. And thus St. Paul himself seems to expound the Word, in Rom. 3. 25. *Being justify'd freely by his Grace, through the Redemption that is in Christ Jesus, whom God hath set forth to be a propitiation thro' Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God.* In which Text, *being justify'd*, and *having our Sins remitted*, seem'd to be us'd as Terms of the same Signification. And the Psalmist, meaning to describe the Blessedness of a justify'd Person, thus expresses it ; *Blessed are they whose Iniquities are forgiven and whose Sins are cover'd*, (Psalm 32. 1, 2.) *Blessed is the Man to whom the Lord will not impute Sin*, (Rom. 4. 5, 6, 7, 8.) And indeed this is all the Justification that Sinful Men, (and such all Men are) are capable of: For being in truth Sinners, they can't by a Just God, be acquitted as Innocent: They can therefore be justify'd no other way but by having their Sins forgiven them, and by being receiv'd to Mercy; for if God should enter into strict Judgment with us, no Man living cou'd be justify'd in his Sight, as the Psalmist says, (Psalm. 143. 2.)

To justify therefore, in the common Scriptural Notion of it, is to absolve from Guilt, to discharge from Punishment; and accordingly it is frequently in Scripture oppos'd to Condemnation, *It is God that justifyeth*, says the Apostle, *who is he that Condemneth?* (Rom. 8. 33, 34.) And in another place, *Being justify'd by his Blood, we shall be saved from Wrath, through him*, (Rom. 5. 9.)

Now taking the Word in this Sense, there is a *twofold Justification*.

First, When we take upon us the Profession of the Christian Religion in Baptism; for then our past Sins are forgiven us, then we are receiv'd into a Covenant of Grace and Pardon.

But this is not a full Justification; for our Sins are not then clearly pardon'd and forgiven, because they may, after this, be still imputed to us; and so they will be, in case we afterwards do either in Profession or in Works deny that Faith, which we then take upon us. Our *Second* therefore, and our compleat and final Justification is not till the great Day of Judgment, when God will for ever acquit from the Guilt, and free from the Punishment of all their past Sins, all those who continu'd faithful to that Covenant, which they entred into with God at their Baptism.

Supposing therefore at present that St. Paul and St. James do by *Faith* and *Works* both mean the same things: Yet if they do not both speak of the same Justification; if St. Paul, when he speaks of *Justification by Faith*, means the *First Justification*, which is dispens'd to us in Baptism; and St. James, when he affirms, that *we are justify'd by Works, and not by Faith only*, means the *Second and Final Justification* at the last Day; there is plainly no manner of Contrariety between them. For it may be true, that in order to our being admitted into the Covenant of Justification and Pardon,

don, nothing more may be required, but only that we firmly believe and embrace the Christian Religion; (and accordingly we may observe, that as previous Disposition to Baptism nothing else seems to be requir'd, but only that we should believe the Gospel, and in Profession renounce our former Sins, according to that of St. Philip to the Eunuch, Acts 8. 37.) *If thou believest with all thine Heart, thou mayst be baptiz'd;* and yet, it may be true too, that our being put into a justify'd state by Baptism, will in the event be no advantage to us, but rather only increase our Condemnation, unless afterwards we continue true and faithful to that Profession which we then take upon us, and are careful to perform our part of that Covenant which we then enter into with God. Now, I say, this last seems to be what St. James affirms, and the first of all that St. Paul teaches, at least in many of those Places, where he says we are justify'd by Faith.

For that by the Justification which St. James speaks of, when he says, *We are Justify'd by Works*, and not by Faith only, he means our Final Justification at the great Day, upon which that Salvation will immediately be bestow'd upon us, which at our Baptism was only promis'd and assur'd to us upon certain Conditions, is evident, by his using Justification and Salvation, in this Dispute, as Terms equivalent. For thus he expresses the Doctrine of the Text, in the 14th Verse, where he first begins to handle the Subject? *What doth it profit, my Brethren, if a Man say he hath Faith and have not Works? can Faith save him?* It is plain, that he means the same thing there by being sav'd, that does in the Text and other Verses of this Chapter, by being justify'd; and consequently that by Justification, in this Discourse of his concerning Faith and Works; he means that Final Justification, upon which Salvation is immediately consequent.

And on the other side, that St. Paul in very many at least, if not in all those Places wherein he attributes Justification to Faith only without Works, means therefore only our first Justification, that is, our being admitted into the Covenant of Grace, and being put into a justify'd state by Baptism, will, I suppose, be no less evident, if these two things be consider'd.

1. That in many places he speaks of Justification as a thing past, which he cou'd not do if he had meant the same thing by Justification that St. James does. For thus writing to the *Corinthians*, he says, 1 Cor. 6. 11. *Ye are, or ye have been justify'd in the Name of the Lord Jesus:* And Rom. 6. 1. speaking of himself and other Christians that were then living, and consequently not finally justify'd in St. James's Use of the Word, he says, that *being justify'd by Faith they had Peace with God.* And upon this he grounds their Hope that they should also, if they continu'd in Faith, be finally justify'd by God at the last Day, ver. 9. *For if while we were Sinners Christ dy'd for us, much more then, being now justify'd by his Blood, we shall be sav'd from Wrath thro' him.*

2. It may be also further observ'd, That in many places he expressly joyns Justification with Baptism, as an Effect or Concomitant of it; as in Tit. 3. 5, 7. *Not by Works of Righteousness which we have done, but according to his Mercy he sav'd us by the washing of Regeneration, and renewing of the Holy Ghost,--that being justify'd by his Grace, we should be*

made Heirs according to the Hope of Eternal Life ; and in 1 Cor. 6. 11. Such were some of you ; but ye are wash'd, but ye are sanctify'd, but ye are justify'd : they were justify'd, it seems, at the same time that they were wash'd, that is, at their Baptism, when they openly and solemnly renounc'd those wicked VVorks which they had formerly liv'd in, and took upon them the Profession of the Christian Faith.

Now therefore, if this be granted, which seem to be very probable, That *St. Paul* generally means this by *Justification*, (*viz.* only our being admitted into a State of Grace and Favour with God at our Baptism ; in which State, if we continue by persevering in Faith and Obedience, we shall at last be justify'd and acquitted finally in the Great Judgment ;) it will be easy to understand all those Places wherein he attributes this to Faith only, in a Sense very agreeable to the Doctrine which *St. James* here teaches ; it will be easy then to understand what *St. Paul* means, *Rom. 4. 5.* where he says, That God *justifies the Ungodly* : then, I say, that Passage which hath been thought the strongest, will appear to be no Objection at all against *St. James's* Doctrine : the meaning thereof being only this, That the Grace of God in Christ Jesus is so large, as that he do's not refuse upon their Belief of the Gospel, and closing with the Terms of it : And there will be then no difficulty at all in understanding how *Abraham* was *justify'd by Faith only*, according to *St. Paul*, and how he was *justify'd by Works*, that is, not by *Faith* only, as *St. James* expressly affirms he was, at the 21st Verse of this Chapter. For the Case was thus : Upon his giving a full and hearty assent to the Truth of the Divine Promises, he was immediately receiv'd into God's Favour and Acceptance, even before the Sincerity of his Faith hath been actually try'd by his Obedience : *Abraham believed God, and it was counted to him for Righteousness*, *Rom. 4. 3.* so that he was then in a justify'd state : And yet, if after this, he had declin'd to leave his Country, and his Father's House, or even to Sacrifice his Son at God's Command, he wou'd by this Disobedience have fall'n from that state of Divine Favour, and not have been finally justify'd by God ; but then all his former (as well as his latter sins, which had been once remitted to him, with a temporary and conditional Remission, upon his first entring into the Covenant of Grace, by *Faith*, (by virtue of which Remission, he was, while he continu'd in the Covenant, a justify'd Person) wou'd nevertheless have been impured to him, and he condemned for them, if he had afterwards serv'd from his Obedience.

In short therefore, the Justification which *St. Paul* generally speaks of, is that whereby we are made Heirs of Salvation, as he himself explains it, in the afore-cited Text, *Tit. 3. 7. That being justify'd by Grace, we shou'd be made Heirs, according to the Hope of eternal Life* : but the Justification which *St. James* speaks of, is that by which we are actually admitted into the Possession of this Inheritance. And therefore, tho' in order to the first Justification nothing more be necessary, but only that we close with, and accept of those Terms of Reconciliation which God offers to us : Yet in order to the Second Justification, it is moreover necessary, that we shou'd
make

make good that Covenant which we before entred into; or else, tho' we are already justify'd in St. Paul's Sense, that is, are now already by our embracing and believing and professing the Gospel, in such a capacity and likelihood of obtaining eternal Life, as an *Heir* is of enjoying his Father's Estate; we shall never be justify'd in St. James's Sense, that is, we shall never actually possess and enjoy the Estate; but notwithstanding our present Heirship, shall at last be cast off, and disinherited for our Disobedience. And this Observation concerning the different Senses, wherein these two Apostles do sometimes use the word *justify*, may, I suppose, be alone sufficient to reconcile them in most, if not in all those Passages wherein they seem to differ. But, II. The word *Faith* or *Belief*, which they do both use in treating of this Subject, is likewise a word capable of, and frequently in Scripture us'd in different Senses; and I believe it may easily be made appear, that in those Places wherein St. Paul attributes so much to Faith, wherein he is thought to declare that that is the only Condition of our final Justification, and admittance into the Promis'd Inheritance, he means quite another thing by Faith than St. James does, when he says that that alone is not sufficient, even all that St. James means by Faith and VVorks too. I will not trouble you now with all the Significations, in which the word Faith or Belief is us'd in Holy Scripture; but shall take notice only of two, which I suppose most applicable to the Case in Hand.

1. The First Sense of it which I shall take notice of, is that which indeed is the most obvious and proper meaning of the word: that is, when by Faith is meant, *An assent of the Mind to the Truth of some Reveal'd Proposition*. And this Sense of St. James uses the word: By that Faith, which being without Works, he says, is not sufficient to justify or save us, he plainly means nothing more than only a Belief of those Truths which are reveal'd in the Gospel. And the case that he puts, is this, That a Man believes there is a God, and that those things which he has reveal'd are true: And that all his Promises and Threatnings shall be made good, but nevertheless takes no care to live well; and in this case he says, that such a Faith as this is an empty dead Faith, and that it will be of no equal advantage to us, any more than it is to the Devil's, who believe all these Truths as firmly as we can do, but without any Benefit to themselves, because the Promises being not made to them, they are not thereby incited to the doing of good. But the Promises are made to us, and therefore it can hardly be conceived, it is scarcely to be supposed that any Man that firmly believes all the Truths of the Gospel, and considers his own interest therein, should nevertheless allow himself in a wicked Life. Faith is naturally such an active, lively, and working Principle, that it can hardly fail to shew it self by its Effects.

2. And for this Reason, Secondly, the word *Faith*, which most properly signifies nothing but the Cause or Principle, is oftentimes in Scripture put to signify both the Cause and the Effect too, that is, both a Belief of the Gospel-Truths, and also a Life led answerably to such a Belief.

And in this large and comprehensive sense 'tis clearly evident St. Paul does use the words in divers places, and especially in those Epistles where he treats

treats of Justification by Faith, as may appear from his oftentimes using of the Words and Phrases instead of the single word Faith. For what he sometimes calls Faith, he at other times in those same Epistles, calls *the Law of Faith, and the Obedience of Faith*, (Rom. 3. 27. 1. 5. 16. 26.) And in Rom. 10. 16. he most clearly explains his own meaning to be, to include and comprehend Obedience in the word Faith, whenever he attributes so much to Faith: *But they have not all obeyed the Gospel, for Etaias saith, Lord, who hath believ'd our Report?* In which words the same thing is plainly meant by *obeying the Gospel*, and believing the Report of the Preachers of it; from whence it clearly appears, That the Faith or Belief which he so much magnifies in that Epistle, is not an idle, ineffectual Belief, but such a Faith as makes Men to be obedient.

Forasmuch therefore as the Faith which St. *Paul* speaks of, when he says we are justify'd by Faith, includes in it all that St. *James* means by Faith and Works too; it is plain, That tho' we suppose that they do both use the word *justify* always in the same sense, there is not, however, any Contrariety in their Doctrines, altho' one says that *we are justify'd by Faith*, and the other that *we are justify'd by Works; and not by Faith only*. But 3. There is also an ambiguity in the word *Work*: and it is not improbable, (nay, I suppose I shall make it very plain) that these two Apostles St. *Paul* and St. *James* in their several Discourses upon the Subject of *Justification*, do likewise use this Word in very different Senses; and that St. *Paul*, when he excludes *Works*, do's not mean the same by Works that St. *James* do's, when he affirms that we are justify'd by Works, and not by Faith only. And if St. *James* by Works, when he affirms them to be necessary together with Faith, means those Works of Piety, Justice and Charity, and other Moral Duties which are required in the Gospel; as to any one that reads the former part of the Chapter it will be evident that he do's; and on the other side, if St. *Paul*, when he excludes Works, means by Works only, either those materially good Works, which Men might do without the Grace of the Gospel, or the Merit of good Works, or else those Ritual Observances which were requir'd by the Ceremonial Law of *Moses*: then, tho' their Words and Expressions be different, yet their Sense may be the very same. Now concerning this place in St. *James*, I think there can be no Dispute; he plainly takes both Faith and Works, in the most proper and usual acceptance of the words: By Faith, when he affirms that Faith alone is not sufficient, he plainly means a meer belief of the Truths of the Gospel; and by Works, when he affirms that they are necessary together with Faith, he plainly means such a sort of Life and Conversation, as the Belief of the Gospel-Truths is naturally apt to produce, *a Conversation becoming the Gospel of Christ*: And both these he affirms to be necessary, in order to our final Justification at the last day. And on the other side, St. *Paul*, if at any time he speaks of the same Justification that St. *James* do's, means, by Faith, when he says we are justify'd by that only, all that St. *James* means by Faith and Works too (as hath been shewn already) and by Works, when he says we are justify'd by Works, he means only, either the Merit of good Works, or such Works as might be done by unregenerate Men

Men without the Grace of the Gospel, or else the Ritual Observances of the Mosaical Law. And that he uses the Words in these Senses, and do's not mean to exclude from being a condition of our final Justification that hearty Obedience to the Precepts of the Gospel, which a firm Belief of the Truths of it is naturally apt to produce, will further appear if these two things be considered, 1. The occasion and design of those Discourses of *St. Paul*, wherein Faith is so much magnified, and Works are set so light by: And, 2. The several Cautions that are here and there intermix'd in those Discourses, as it were on purpose to prevent our mistaking his meaning, and thinking that we may be sav'd by Faith alone, without a good Life.

1. We may consider the Occasion and Design of those Discourses of *St. Paul*, wherein Faith is so much magnify'd, and Works are set so light by; and which consequently do seem most to contradict the Doctrine here taught by *St. James*. And I premise this first of all; That none of *St. Paul's* Epistles seem to have been written as if they were intended to comprehend the whole Christian Religion; they rather suppose Christianity already planted in those Places, to which his Epistles are directed. It was not consequently his Intention, in every Epistle that he wrote, to teach all the Principles of the Doctrine of Christ, and to lay again the foundation of Repentance from dead Works, and of Faith towards God; Heb. 6. 1. for all this had been done before; those same Apostles, by whose Ministry they had been converted and baptiz'd, having also then, (according to the Commission given them by Christ) taught them to observe all things whatsoever our Lord had commanded. As such therefore the Apostle consider'd the Persons to whom he wrote, viz. as true Disciples of Christ, as Persons that had before been taught to obey as believe the Gospel; and so had no fear upon him, that by his using the Word Faith or Works in an uncommon Sense (and yet in such a Sense as the Controversy he was handling led him to use them in) they to whom he wrote, wou'd ever be in danger of embracing an Opinion so contrary to the first Principles of the Christian Religion, as it plainly was, to think that they might be saved only by believing, without obeying the Gospel. The main design then I say, of most of *St. Paul's* Epistles, I mean of the Controversial Parts of them, seems to be to furnish the Christians to whom he wrote, with Answers to those Objections, which the Enemies to Christianity, among whom they liv'd, did make against it. And most of the Churches to which these Epistles were directed, were made up chiefly of *Gentile Converts*, with whom nevertheless, there were some *Jewish Converts* also intermix'd; but the far greatest part of the Inhabitants of those places were profess'd *Jews* or *Gentiles*, who, tho' both zealous, each for their own way, and against each other, yet readily join'd their Forces together as against a common Enemy, to hinder the growth and spreading of Christianity. So that *St. Paul* had three sorts of Adversaries to deal with, viz. the *Gentiles*, the *Jews*, and the *Judaizing Christians*. The *Gentiles*; who had been long bred up under the Institution of their Philosophers, and by their good and wholsom Precepts of Morality, were in a good readiness and disposition to embrace the Gospel; which, in general, commanded little more than they were taught before their

their own Philosophers, only requiring a stricter and more perfect observance of those Rules, adding new Motives and Encouragements to it, from the plain Revelation of a future state of Rewards and Punishments; of which, before the coming of Christ, Men had but an obscure Notion, and very slender Assurance. The main Objection therefore which these had to make against St. Paul, was, that he took (as they thought) a great deal of pains to little purpose, in going about to establish a new Belief, and a new Profession of Religion among them, seeing that as to Practice they had been taught all the same things in substance by their own Philosophers; so that consequently they thought, he might have spared his labour. They were of the mind of our Modern Deists, That Natural Religion was so good and perfect, that it needed no Revelation to Improve it. Against these therefore the Apostle proves the necessity of the Christian Dispensation, and of Faith in Christ: Because tho' Men had been taught well before, they had never practised as they had been taught; that by reason of the weakness of humane Nature, they had never liv'd up to what they knew was their Duty; that therefore no Man was or cou'd be justified in God's sight, by the Law of Nature, or the first Covenant made with Mankind, which required strict and unfinning Obedience; that consequently it was necessary to believe in Christ, and to enter into that more gracious Covenant, which he by his Blood had made, between God and us, whereby he had encouraged good Works with better Promises, and offered to afford us divine strength and succour to assist our Endeavours; by which Covenant of Grace in Christ (tho' indeed we were still obliged to the same Duties which the Law of Nature had laid upon us) we might be justified, which by the other we could not be; because that required strict and unfinning Obedience; whereas this made allowance for the weakness of Humane Nature, and left room for Repentance, if at any time through carelessness or surprize we should come short of our Duty. And to shew the advantage of this Covenant made by Christ, and the impossibility of being justified any other way, than by having our Sins remitted to us through Faith in his Blood, seems to have been mainly designed by the Apostle in the former part of his Epistle to the Romans. Now the first Covenant made with Mankind being indeed a Covenant of Works, without Grace; therefore in opposition to, and to distinguish this from that, he with good Reason, calls this, sometimes Grace, sometimes the Law of Faith, sometimes the preaching of Faith, and sometimes barely Faith; which he says is the only way by which it is possible for us to be justify'd, because our Nature is so corrupt, and degenerate, that we cannot perform perfect and unfinning Obedience. But, 2. The Jews were also as conceited of themselves as the Gentiles, and as unwilling to accept of the Covenant made by Christ, because they trusted to be saved by the Observation of the Law of Moses. And therefore the Apostle likewise, against these, endeavours to shew that they were Sinners as well as the Gentiles, and stood in as much need of a Saviour as they. And this he does in the four or five 1st Chapters of his Epistle to the Romans; in some Passages of which (especially in the first and second Chapters) he seems to have a peculiar Respect to the Gentiles; and in other places to the Jews more especially, and in some to both

of them. And the sum of this Argument is this, That since all, both Jews and Gentiles had sinned, and come short of the Glory of God, it was therefore necessary that a Redeemer should come, to make atonement for their past Sins, and to establish a new Covenant between God and Men; which he calls Faith, or the Law of Faith, to distinguish it from the Law of *Moses*, which was truly a Law of Works; and by this Covenant of Grace or Faith in Christ, which was open and free for all to enter into, both Jews and Gentiles, he says, might be justify'd, which they could not either of them be by the Law of Works, nor the Jews any more than the Gentiles by the Ceremonial Law of *Moses*; that being never design'd by God as a Condition of Justification, as having only temporal Rewards and Punishments annex'd to it. Seeing therefore the Jews as well as the Gentiles had broken the first Law given to Mankind, which requir'd unfinning Obedience, he says there was no means of Justification now left for either of them, but by Faith in Christ, that is, by coming into that new Covenant which Christ had established by his Death, and offered to us in the Gospel. But, 3. Besides these two, the Apostle had also a third sort of Adversaries to deal with, which did cost him as much trouble as either of the former; and they were some who being born and bred Jews, had been Converted by Christianity by the Preaching of the Apostles, but nevertheless still retained such a great Liking and Veneration for *Moses* and his Law, that they thought they were yet bound to observe it as much as ever; and not only so, but they would fain have forced the same upon the Gentiles too, telling them, that notwithstanding Christ, they were bound to be circumcised as the Jews were, and to keep the Law of *Moses*, and that otherwise they could not be saved. Against these therefore, the Apostle proves at large, especially in his Epistle to the Galatians, that the Law given by *Moses* was never designed to oblige the Gentiles, nor the Jews neither, any longer than till the coming of Christ; that that Law was, to the Jews themselves, only a School-master to bring them into Christ, that is, to prepare and dispose them to receive his more pure and Heavenly Doctrine; that therefore now, after the Revelation and preaching of the Gospel, that Law was of no farther use: *And after that Faith is come*, says he, *that is, after the Gospel is preach'd, we are no longer under a School-master*, Galat. 3. 25. That the Ceremonial Law was made up only of Types and Shadows, whereof Christ was the Substance; and that therefore the Substance being now one, they were to cease; that the Ceremonial Law was given only to exercise the Jewish Nation for some time, and was then to give way to a better Law, the Law of Faith or Evangelical Obedience; that *Abraham* himself was justified by the same means and method which is now propounded in the Gospel, viz. by a lively Faith in the promises of God, working in him a ready Obedience to whatsoever God required of him, and that he was thus justified before he was circumcised, and therefore so might they be too, without Circumcision, and such other Ritual Observances.

In the management of which dispute with these Judaizing Christians, the Apostle calls the Christian Religion, as oppos'd to the Jewish, by the word Faith to distinguish it from the Observation of *Moses's* Law, which was call'd Works, or the Works of the Law. And using the word in this sense;

sense; he says We are justify'd by Faith, and by Faith only, that is, by the Faith and Obedience of the Gospel: and that there is no need at all of Works, that is, of such Works as were enjoin'd by the Ceremonial Law, which they laid such great stress upon; for thus he often explains himself, expressly calling those Works which he rejects, the Works of the Law, thereby plainly distinguishing them from the Works of Evangelical Obedience, and clearly imitating that it was not his intention to exclude these, tho' he did those. Thus the Apostle manag'd the Controversy he was engag'd in with these three Adversaries: And that his main Design was to oppose one or other of them in all those Places wherein those Passages are found which so much magnifie Faith, and vilifie Works (which are especially the Epistles to the Romans and Galatians) will, I suppose, readily appear to any one that shall attentively read them over; and I think it will be impossible to make out the Context, or to shew how those places do at all tend to the carrying on these Designs, if we take the Words Faith and Works in any other Sense than I have before said St. Paul does use them in. But, Secondly, That the Apostle St. Paul did not intend to exclude such good Works as St. James here requires (*viz.* Obedience to the Precepts of the Gospel) from being necessary to final Justification at the great day, will yet further and more plainly appear if in a reading over those Epistles, we do but observe the several Cautions that are here and there intermix'd as it were on purpose to prevent our putting such an Interpretation upon his Words. And first in the Epistle to the Romans, in Chap. 2. Ver. 6. he tells us plainly, that *God will render to every Man according to his Works, Tribulation and Anguish upon every Soul of Man that doth evil; and Glory, Honour and Peace, to every Man that worketh good*: Which Passage would be very oddly put in, a Discourse wherein he was proving the Sufficiency of Faith alone for Justification, if thereby he had meant such a Faith as might be without good Works.

But in the 13th Verse of that Chapter he contradicts that opinion most expressly: *Not the Hearers of the Law, says he, shall be just before God, but the Doers of the Law shall be justify'd*. It seems then that St. Paul's Justification by Faith only, was not a Justification without Works; the Faith that he there speaks of, must needs therefore be such a Faith as includes Works in it, *The Doers of the Law shall be justified*. And so again, Chap. 3. v. 21. after he had said that both Circumcision and Uncircumcision must be justify'd by Faith; and that they could not be justify'd any other way; that they might not take Faith in such a narrow sense as to exclude good Works, he adds, *Do we then make void the Law through Faith? God forbid; Yea, we establish the Law*. And to the same purpose again, Chap. 6 Ver. 1. *What shall we say then? shall we continue in Sin that Grace may abound? God forbid. How shall we that are dead to Sin, live any longer therein? And again, Ver. 15. What then? shall we sin, because we are not under the Law, but under Grace? God forbid*. And lastly, (to name no more) in the 8th Chapter of that Epistle, Ver. 1. when he was come to the Conclusion of this Controversy, having shewn at large the insufficiency of all other ways, and the absolute necessity of accep-

accepting the Gospel-Truths in order to Justification, he goes on to shew the Blessedness of those who believ'd in Christ, in these words; *There is therefore now no Condemnation to them which are in Christ Jesus*: But then, lest they should mistake him, and think that a bare Belief in Christ, or the Profession of his Religion only, was enough to entitle them to this Blessedness, he adds, *who walk not after the Flesh, but after the Spirit*. The like Care he has also taken in this Epistle to the *Galatians*, where he handles this Controversy again, with a special respect to the Jewish Law; where we may observe, that to prevent all Misunderstanding of what he had delivered touching the sufficiency of Faith without Works, he takes frequent occasion to declare his meaning to be, only to exclude the Works of the Law, not the Obedience of the Gospel. Particularly in the two last Chapters he is very large in explaining what kind of Liberty he had been before pleading for; *Stand fast therefore*, says he, *in the Liberty wherewith Christ has made us free, and be not entangled again with the Yoke of Bondage*, Galat. 5. 1. And what Bondage he meant, appears in the next Verse. *Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing*; that is, if you still trust to be sav'd by your Jewish Observances, you disclaim and renounce the Covenant which Christ hath made for you, and so can we expect no benefit from it; *Whoever of you, says he, are justify'd, that is, hope to be justify'd, by the Law ye are fallen from Grace. For we, through the Spirit, wait for the hope of Righteousness by Faith*; We, that is, *We Christians*, not less than you *Jews*, *do wait for the Hope of the Righteousness*, that is, for a Reward of our Righteousness: But then it is not such a Righteousness as yours, a Righteousness consisting in the observation of Rites and Ceremonies, but thro' the Spirit, that is, by a Spiritual Righteousness; and 'tis by Faith, that is, by our Belief of the Gospel of Christ. For says he, Ver. 6. *in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith*; not any Faith, but *Faith which worketh by Love*, or Faith which is made perfect by Love, which words he repeats again in Chap. 6. Ver. 15. only instead of Faith, putting in another Word, not so ambiguous; *In Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature*. And the same Apostle in another parallel place, in another of his Epistles, puts it out of all doubt what he means in the first of these places, by *Faith*, when he expresses the same by Obedience; *Circumcision is nothing, and Uncircumcision but the keeping the Commandments of God*, 1 Cor. 7. 19. And now by all that hath been said, I suppose, it sufficiently appears, that by *Faith*, St. Paul means something more than only a bare belief of the Gospel-Truths, when he makes it the sole Condition of Justification; and that by Works, he does not mean Works of Evangelical Obedience, when he excludes them from being necessary in order to it: So that St. Paul does not, any more than St. James excludes such good Works as are natural Effects of a true and lively, and Christian *Faith*, from being necessary together with *Faith*, in order to our full and final Justification at the last day. And from all that hath been said, I think it appears, that St. Paul

and

and St. James agree very well together ; which was the point that I propos'd to make good : St. James indeed says here, that Faith alone, or a bare Belief of the Gospel, will not do without Works answerable to our Belief ; *Ye see how that by Works a Man is justify'd, and not by Faith only* : St. Paul, on the other side says, that we are justify'd by Faith : but tho' this manner of Expression be different from, and in the Letter, seemingly contradictory to St. James's meaning, is plainly the same. He affirms, indeed, that we are justified by Faith : but then, as I have shewn, he means the same thing by *Faith*, that St. James does by *Faith* and *Works* too ; he means such a Faith as *Abraham's* was, (for that is his Example as well at St. James's,) he means such a Faith as, however it is try'd, approves it self by a ready Obedience, as *Abraham's* did : and the Work which he rejects useles and unnecessary, or as not sufficient, are not such as *Abraham's* were, Fruits of a lively Faith ; but either meer Ritual Observances, or else such VVorks, as though materially good, are not done out of a good and virtuous Principle. In a word, he opposes Faith, his justifying and saving Faith, not to Evangelical Obedience ; but either to unfinning Obedience, by which none can be justify'd, because all are Sinners ; or to an Opinion of Merit, which there can never be any Ground for ; or, lastly, to the Rites and Ceremonies of *Moses's* Law, which Law, he shews, was not then obliging, and so cou'd not be the Condition of Justification.

The Use we shall make of what hath been said upon this Subject, is this ; we should be hereby incited to the diligent performance of that whole Condition that (according to the Doctrine taught by both these Apostles) is requir'd of us in order to Salvation ; which is not only to believe in Christ, and to make profession of the Christian Faith, but likewise to live as becomes the Gospel of Christ, and to bring forth plenteously all the fruits of Righteousness. And this likewise St. Peter teaches in his 2d Epistle, 1. 5, &c. with whose VVords I shall conclude, *Beside this, giving all diligence, add to your Faith Virtue, and to virtue knowledge ; and to knowledge temperance, and to temperance patience, and to patience, godliness ; and to godliness, Brotherly kindness ; and to brotherly kindness Charity. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind, and cannot see a far off, and hath forgotten that he was purged from his old Sin. VVherefore the rather, Brethren, give diligence to make your Calling and Election sure ; for if you do these things ye shall never fall : For so an entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. VVhich God of his infinite Mercy grant, for the sake of the same, our Lord Jesus Christ ; To whom, &c.*

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